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We may take leave of Mr. Payne with the hope that he will soon bring his labors to a prosperous conclusion, and with the suggestion that, both in his second volume and in any new edition of his first, he should endeavor to post himself on the recent work of American scholars, which will insure greater accuracy in the more strictly historical portions of his book.

History of the Christian Church, A.D. 1-600. By the late Dr. Wilhelm Moeller, Professor Ordinarius of Church History in the University of Kiel. Translated from the German by Andrew Rutherford, B.D. London: Swan Sonnenschein & Co.; New York: Macmillan & Co. 1892; 546 pp.

TO ONE who desires to get an exhaustive yet clear analysis of the questions raised by the history of Christianity for the first six hundred years Dr. Moeller's work will be of undoubted value. In many respects it is an ideal text-book. The bibliography is so complete that by referring to the list of sources given at the beginning of each chapter the student can get a chronological view of the whole literature of any subject. From the "History of Church History" and the "Introduction to the Literature of Church History" to the chapters on the "Development of Christian Art" and the "Early Christian Missions," the author appears at first glance to be both scholarly and practical, learned to erudition and yet strong and clear in the control and use of knowledge. This strength and clearness, however, depend largely upon the author's sympathies. When he discusses paganism or flagrant heresy he is often simple and perspicuous. When he touches upon questions that compel a contrast between modern Protestantism and the ancient Faith he is not intentionally unfair, but always hesitating and obscure. He is committed to the theories of Harnack and Zahn, and instead of giving the facts and leaving the student to draw his own inferences, he becomes even dogmatic in his profound generalizations. About the early Baptismal Creed and a liturgical form of worship he is clear enough (pp. 121, 122), but when he treats of the organization

of the Church he takes refuge in vague suggestion. The "survival of the charismatic teaching officers, viz.: Apostles, Prophets, and Teachers, appears in the *Didache*," but "fixed official organs of leadership and government were not thereby made superfluous." These "fixed official organs" are the Presbyters, Bishops, and Deacons. The "Presbyters" are named first probably to emphasize their importance and to give additional weight to the well-worn statement that "instances are known to prove the original identity of Bishops and Presbyters," and reference is made to the Pastoral Epistles and the "Shepherd" of Hermas. It is admitted, however, that "at this time (circ. 110 A.D.) appears the beginning of that development which led to the promotion of the Bishop to the headship of the college of Presbyters." Finally, one hundred pages further on (p. 235), Dr. Moeller concludes his reflections on the ministry with the luminous statement, "The free rule of the so-called charismatic teaching office was suppressed in the course of the second century by the regular congregational office of the government of the community, which derived its vocation not from charismatic endowment and the voice of the Spirit, but from regulated appointment (choice), and was attached to the definite community, bore a permanent character, and now also began to lay claim to the function of teaching."

This whole treatment of the subject of the ministry of the Church is one-sided, misleading, and inadequate. If the New Testament had given us no intimations of the establishment of a permanent chief office in the Church, as *e. g.*, the cases of James at Jerusalem, Timothy and Titus, and "the Angels of the Churches;" if the epistle of Clement had not distinctly and emphatically asserted the principle of transmitted, delegated authority; if any single instance of mere congregational appointment could be adduced in evidence, then perhaps there would be some reason for the labored theories which have been invented to account for the universal establishment of the Episcopate, within fifty years after the death of the last of the Apostles. As it is, the av-

average Protestant Church History (and Dr. Moeller's is no exception) is only equalled in its prejudice on this subject by the average Roman Catholic History on the rise of the papacy.

Dr. Moeller gives an account of the Holy Eucharist, which is also illustrative of his point of view. In speaking of S. Paul's reference to the institution in 1 Cor. xi. 23, he says (p. 70), "The other Christian social celebration, which in the nature of the case is exclusively limited to believers, is the Eucharist." Again, in his examination of the *Didache* (p. 122) he says, "The sacred meals, with their Eucharistic prayers, are the specific expression of the highest religious life of the community, only accessible to believers." And yet, on p. 269, the exclusion of unbelievers from the Eucharist is attributed to the development of the Eucharist under Græco-Roman influences into the "celebration of a mystery," and the inference is suggested that the sacrament was originally a social meal with an accidental religious import. However, Dr. Moeller is not always easy to understand. His sentences have often a large and ponderous roll that awes but baffles us. This may be the fault of the translator, or it may be that the author unconsciously exemplifies Matthew Arnold's charge that "in the German mind, as in the German language, there is always something *splay*—something blunt-edged, unhandy, and infelicitous."

The Central Teaching of Jesus Christ: a Study and Exposition of the Five Chapters of the Gospel according to St. John, xiii. to xvii., inclusive. By THOMAS DE HANEY BERNARD, M.A., Canon and Chancellor of Wells. Macmillan & Co., New York and London. 1892. Pp. 416.

CANON BERNARD is already favorably known by his Bampton Lectures on "The Progress of Doctrine in the New Testament," and the present volume on "The Central Teaching of Jesus Christ," will increase his reputation for reverent and critical insight into the deeper meaning of the New Testament. It is one of the signs of the times that Christian scholars are more and more going to the Gospel itself for evidence of